THE

# JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
**J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.**
**C. S. Mallinath Jain.**

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| VOL. XXII. | MADRAS | WHOLE |
| No. 8. | AUGUST 1926. | No. 254. |


OFFICE OF THE REGISTRAR ... 28 SEP 1926

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We regret to note that some of our Subscribers have not yet paid their subscriptions for the current year. We request them to remit the same together with their arrears if any by M. O. We hope they would kindly respond to our request early and enable us to continue to publish the Gazette.

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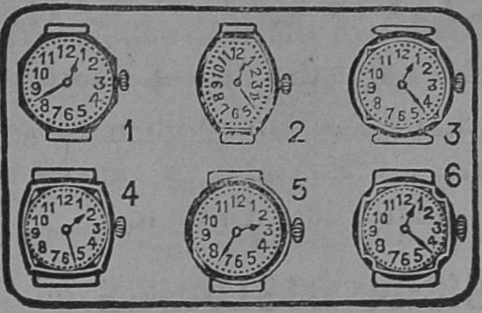


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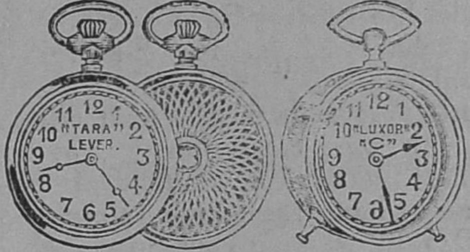


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But how is this restraint to be practised and attained? Restraint of speech is easy enough to acquire. The first steps here would be to get over the bad habit of speaking unnecessarily. This includes speaking on subjects which do not concern the advancement of the soul. The beginner, therefore, whom we would take to be an ordinary house-holder, would do well to try this by gradual degrees. Unable to suddenly tear himself off from all worldly concerns he should set apart a portion of his time during which he would not speak of anything but what would tend towards the advancement of his spiritual side or the purification of the soul. This last may be effected by reading the sacred scriptures, reciting the glories of Tirthankaras or by the repetition of their names.

The second step would be the restraint of the body and there are several positions of the body which have been pronounced to be favourable to concentration in general. The commonest and the most prevalent of these are two—the squatting position (the Padmasan) and the standing position (the Kayotsargasan.) *Padmasan* means that attitude of contemplation in which the man sits down with his legs crossed over each other, the soles of the feet almost turned up upwards, the feet themselves resting on the thighs, and the two hands brought down to where the legs cross each other and held there resting on each other with the palms open and spread out, the inner sides of the palms touching the body. The arms also almost touch the body. The body and the face are kept erect; and the eyes look downwards upon the tip of the nose. In *Kayotsarga* attitude the man stands up erect with his feet near and parallel to each other, the arms hanging down in a line with the body, and the palms open and with the fingers pointing downwards. The position of the eyes is the same as in the preceding attitude. The neck in both positions is kept erect, neither rigid, nor bent backwards or forwards.

The third step is the concentration of the mind and this is the most difficult of all. The first two steps are certainly of considerable help towards success in this. The intelligent practice of the first will necessarily help in engaging the mind which will dwell on the meaning and significance of the words uttered and will be kept back from wandering elsewhere.

To regulate the practice one of the means fixed upon is a rosary. It is only a means provided for beginners and the use of a rosary would certainly interfere with the exact attitudes of contemplation detailed above. The contemplation is however to be practised simultaneously in all its three aspects, and gradual progress should be made at a uniform rate throughout. The rosary according to the views of Digambara Acharyas consists of 111 beads; 108 of which are strung together by a thread and the remaining three come at the top by making both ends of the thread pass through them. The 108 beads are suggestive of the *Karmas* committed by thought, attempt or action, directly, through the

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instrumentality of another, or by approbation, through mind, body or words caused by anger, pride, deceit, and avarice.*

The significance of the rosary therefore is the attempt to destroy these 108 sub-divisions of Karma by keeping aloof from them and concentrating the forces of mind, body and speech upon the soul pure and simple.

The three top beads represent—right intuition[1] right knowledge[2] and right conduct[3] the three passports to final liberation[4].

And the rosary thus is a symbol of the true faith.

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# RANDOM THOUGHTS.

BY

**Herbert Warren.**

(*Continued from page 203*).

LET us now collect these scattered thoughts. The first point was that we can amuse ourselves by thinking ; just as we can take a country walk and enjoy the scenery, so also we can take a mental walk and enjoy the scenery, the ideas as they pass before the mind. But just as if we wish to enjoy country scenery we must have a place to walk in, so to enjoy mental scenery we must have a subject to dive into, examine, investigate, look at and see.

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*All Karmas are caused by passion, the chief classes of which are :— Anger, pride, deceit, and avarice. Each of these four may exist in intention, be carried into effects, or stopped in its incubation. This would give us 12 sub-divisions of Karmas. Again each of these sub-divisions may be the result of a direct act, or of what is done through the instrumentality of another, or of what is approved of when done by another, and thus we get 36 sub-divisions. Each of these again may be committed through the mind, body or speech ; and we thus come to 108 sub-divisions of Karma.

(1) Samyak Darshana—Right intuitive belief in the nature of things as they are.

(2) Samyak Gnana—Right knowledge

(3) Samyak Charitra—Right practice of what is proper.

(4) Nirvana—the purification of soul from all material impurities and its blissful state of limitless perception, knowledge, power, and happiness.

JL Q3012, No 5847. N26.22.8

The mental forest which has been chosen for roaming about in is the idea of centrally initiated activity ; the first reflection, the first bit of scenery so to speak, was the opposite idea, activity initiated from the outside. Next came the idea derived from these two, namely, the idea of a boundary round a centre of action ; next the idea of being or beings outside this boundary, thus the idea of a universe of marked off individuals co-existing and interacting. Then came a thought which was discontinued owing to its being found to be irrelevant. This fact of irrelevancy showed up the back of the mind, showed that there was some underlying notion in mind controlling the thoughts. This underlying notion has not yet been mentioned. It is the notion of freedom of action ; but we are not now concerned with this, we are concerned with collecting the scattered thoughts so far produced. The next idea was a more definite understanding of centrally initiated activity, namely, that it means action upon ideas arising in one's own mind. This was rapidly followed by the intruding notion that such activity may be the cause of externally initiated activity in another person ; my action may take the form of speech, and another person hearing it may act upon the ideas initiated by the words heard. His action then would not be centrally initiated. The next idea was the question whether or not ideas which arise in one's own mind may or may not have been put there by some other being, in which case such ideas would not be the man's own any more than ideas which he heard or read. This introduced the idea of original source whence ideas flow. And then we saw that ideas do not flow or travel from one point to another in space ; that they must be the life of some being and cannot be separated from that being. And then cogitation as to the actual facts when it is said that anyone put an idea into another person's head led to the next bit of scenery in the forest, namely, that ideas are developed by people, and are not received, like presents. And the final position, when coming out into the open from inside the forest where we might get lost if we are not careful, was, that by centrally initiated activity we here mean action done in accordance with ideas not coming from other people either in writing or speech ,but which occur to us inwardly without any apparent cause outside ourselves.

This idea of acting upon one's own ideas is closely connected with the idea of freedom of action, and the point to consider is when is it and when is it not slavery to act upon the ideas of another person? This subject requires some of the previous points already made. One point is the question: what determines whether an idea is our own or not? Especially in view of possible telepathy and especially in view of the fact that all ideas are our own psychoses, developed by us in our own being and not things coming from other people; in this sense it appears that no idea is not ours, that every idea we have is necessarily our own mental activity, our own consciousness, a phase of our own being, accompanied by our own feelings, it may be feelings of dislike or of liking, feelings of anger, or of joy, but never unaccompanied by feeling of some shade or other. Consequently whenever we act upon or carry out an idea it must necessarily be our own idea, must exist in our own mind, must be held by us, long enough to act upon it, and in this sense it must be an idea in our own mind and so our idea. A similar idea may exist in another person's mind, but the two facts of conscious being are different, his is his and mine is mine, the point of attachment is not the same.

Nevertheless it is true that some ideas we are familiar with are in a sense not our own, but the meaning is different; in so far as they exist in our own consciousness they are ours, they are in our own minds, one condition of our conscious life. The utility of this observation that after all whatever idea we act upon is and must be our own idea while we have it and are acting upon it, no matter whether or not some other person's words were the cause of our doing this kind of thinking, the utility of the observation is that it takes away the disagreeable feeling that ideas may be stuffed into our heads by other beings visible or invisible. We have already raised the question of origin of ideas, where they come from originally; and we thus see that supposing some idea we get does come from another being, it is natural to presume that it was that other being's idea, that he was the originator of it; it is therefore equally legitimate to take the view that we also originate ideas; otherwise why the privilege in the one case only?

Now with regard to freedom and slavery; there is no doubt

about the fact that when we act upon ideas arising in our minds, and not heard or read, there is a sense of freedom of action whereas when we act upon the idea or order or command of some other person there is in some cases a feeling of doing the thing under compulsion and not freely. Everybody wants to be free to lead their own lives, and in doing what other people order to be done we lead a life which is not our own, at any rate in a great many cases. But of course it would be impossible to go through life and never do anything but what one thought of oneself. Therefore one must sometimes do what other people think of or want done. And it is not all of one's own thoughts that one would wish to act upon. Hence the question: what ideas will we act upon? We do not wish to act upon every one of our own ideas, nor do we wish to act upon all the ideas other people put before us as things to be done. So we must have some standard by which to determine which ideas we will act upon and which we will not act upon. And this standard will not be the fact that the idea arose in our own mind and did not come from another person; we cannot make this the rule to go by. Our selection will be determined by the kind of life we wish to lead; if we wish to lead a right life, and many people do not, but are satisfied with leading a wrong life,—if we wish to lead a right life, then the ideas we shall be willing to act upon will be right ones, whether they come from outside or inside.

This point will settle the question of freedom. If we select the ideas upon which we are willing to act, then our activity will be centrally initiated, that is to say will be chosen by ourselves, and we shall not act without choice; whereas the sense of unfreedom is when we act upon other people's ideas automatically without any choice of our own entering into the doing of the deed.

Thus we have controlled the mental train.

# JAINISM*

BY

**Brahmachari Sital Prasadji.**

*(Continued from page 188).*

PRACTICAL Right conduct consists of the duties of saints and of laymen. The duties of saints are to give up all *grantha* i.e., attachment to things such as clothes, money etc., to remain naked like child, to practise self-meditation in lonely places, to observe fully the five vows of non-injury, truth, non-stealing, chastity and non-attachment, and to eat and drink only once what is given with devotion by the pious laymen out of the things prepared for their own family.

The duties of laymen are varied according to the eleven stages or Pratimas in which they are. A man in the preparatory stage i.e. just below the first stage is required to abstain from flesh, wine and honey, to observe partially the above mentioned five vows and to perform the following six duties daily,

1. Worship of Great Men who have attained Liberation. This is done by worshipping their images in meditative posture. The object of worship is not to receive any favour from them but only to purify our thought activity by meditating upon their attributes and virtuous lives.
2. Doing service to Saints ; hearing their learned discourses.
3. Reading the Sacred Scripture.
4. Practice of self-control by being moderate in food and clothing and by using only simple and pure things.
5. Meditation for sometime both in the morning and evening.
6. Giving charity of food, medicine, shelter and knowledge to all who are in need of them.

Let me describe briefly the duties of the laymen in the eleven *pratimas.*

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* The preceding portions of this lecture were published in the March, May and June issues.

1. *Darshana P.* To have pure belief and to practise the above said five vows.

2. *Vrata P.* To observe the five vows without defects and to limit the ten directions for worldly occupations for whole life, to limit the ten directions every day for a limited time, not to think ill of others, not to give harmful advice, not to give hurtful weapons, not to hear or read vicious books, not to do things carelessly, to practise equanimity, to observe fasting or half-fasting on each of the 8th and the 14th day of every fortnight, to limit the articles of food and to take food after giving some portion of it in charity.

3. *Samayika P.* To sit in meditation three times a day, morning, noon and evening for about 48 minutes each time.

4. *Proshadhopavasa P.* To abserve fasting as a rule on four days in a month as said above.

5. *Sachchitta Tyaga P.* To abstain from taking things which (are alive) have the sensation of feeling such as raw and green vegetables, water fresh from the well and the like. He should take only cooked things, ripe fruits and boiled water.

6. *Ratribhojan Tyaga P.* To obstain from eating or drinking anything after sunset and before sunrise.

7. *Brahmacharya P.* To observe full chastity. He should not have intercourse even with his wife.

8. *Arambha Tyaga P.* To give up all occupations of earning money etc.

9. *Parigrah Tyaga P.* To give up all property except a few clothes and utensils.

10. *Anumati Tyaga P.* To refrain from giving advice on worldly matters.

11. *Uddishta Tyaga P.* Not to accept anything specially prepared for him. The layman in this stage is either a Kshullak *i.e.*, one with a loin-cloth and a small covering or an Ailak one who has only a loin-cloth. After passing this stage sainthood in nudity is adopted.

This Practical right conduct is helpful in acquiring self-realisation which is said to be the real right conduct. It is only for this sake that every man should practise the practical right conduct according to his might.

It is possible for the saints to observe fully the principle of *Ahimsa* or Non-injury. Laymen should observe it as far as possible. *Himsa* is said to be of two kinds *sankalpi*, intentional, and *arambhi* occupational. The layman in any of the stages above said is prohibited from *sankalpi himsa* or intentional killing e.g. the killing of animals in sacrifice to gods, for flesh, in hunting or for pleasure etc. *Arambhi Himsa* or occupational killing is that which is caused by the performance of such duties as of the warrior, farmer, trader, and household work like preparing food etc. Even this kind of *himsa* is not found in a layman in the 8th stage, because in this stage he becomes free from any kind of occupation.

From this you will understand that the doctrine of Ahimsa as inculcated by Jainism is not impracticable. It is quite practicable and so hundreds of great kings professing Jain Religion have ruled India during the past.

Such is in brief the teaching of the Tirthankaras, which was called the Nirgrantha System in the time of the Buddha. The old Nirgrantha creed is what is followed by the Digambara Jains now-a-days. During the great famine which lasted for 12 years in the days of Chandragupta Maurya, some saints who were unable to live as naked *munis* established the Svetambara school of Jainism. In practical conduct of saints and laymen, in modes of worship etc. there are some differences. I have dealt with my subject here only from the point of view of the Digambara sect.

(*Concluded*).

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# BHAVYA AND ABHAVYA.

BY

**L. A. Phaltane, B. A., LL. B.,**

THE religions of the world may be divided into two groups; those that enjoin their followers to follow implicitly, and not to question the authority of, a particular individual or a book, and those that allow free latitude to the play of reason in arriving at a correct solution with respect to any dogma. One of the great Acharyas of the Jain Faith has said :—

" *Pakshapato na me Vire na dwesho Kapiladishu*
*yuktimat vachanam yasya tasya karya parigrahah.*"

"I have no partiality towards Mahavir neither do I hate Kapil and others. One should follow him whose words are full of reason."

This means that Jainism is an "ism" of reason and not merely of faith. Starting then with this dictum of one of our eminent Acharyas the present writer wishes to test the Abhavyatva of the Abhavya Jiva and see whether it stands the tests of reason. To a devotee implicit faith in what his preceptor says may be a great virtue; the authority of the Tirthankar may be sufficient evidence to a devout Jain but it can never be regarded as a conclusive proof by a non-Jain disputant unless it is supported by argument. To an inquirer of truth reason alone is the sure and certain guide especially in the dim and dubious regions of nescience.

As an inquirer of truth then I approach Jainism leaving aside all other "isms" for I find that if there is any religion many of whose theories can stand the severe tests of reasoning it is Jainism.

Of the six dravyas enumerated in Jainism *Dharma*, *Adharma*, *Akash*, *Kala*, are very remotely connected with the living substance the *Jiva*. But the connection of *pudgal* or matter with the soul is so vital that it causes the soul turn round and round in the big circle of *Samsara*. The soul has forgotten the infinite powers which it possesses on account of its being attached to the *pudgal*. The

*Karma prakratis* are the subtle particles of matter. Leaving then, for the present out of consideration *Dharma, Adharma, Akash,* and *Kūla* and confining ourselves to *Jiva* and *pudgal,* we come to the following conclusions.

*Jiva* is *Upayogamaya* i.e., having differentiated and undifferentiated cognition which quality is absent in *Pudgal* or matter. Thus the *Jiva* and the *Pudgal* being entirely different substances one can safely presume that by following certain rules the *Jiva* can be freed from the bondage of matter and can—shine in its prestine purity. What other element is there to prevent the soul from separating itself from the clutches of matter? If you maintain that *Jiva* is a formless living substance possessing capacity to increase its knowledge, power, and bliss to an infinite extent it follows then that *Karma Prakratis* have more than infinite power to retaliate or infatuate the *Jiva.* How can the dead matter having form fetter the formless living substance having capacity to grow infinitely?

All this dispute will vanish if we maintain the terms Bhavya and Abhavya to denote stages in the development of the soul.

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# PALITANA DURBAR AND THE JAINS.

BY

**Rai Bahadur Chotay Lal, O. B. E.**

EVERY now and again—as regularly as somebody hears the cuckoo, or somebody else discovers that it is impossible to broadcast the nightingale—somebody or other may be found writing to the newspapers about the Jain-Palitana dispute. The importance of it is strongly upheld by an educative lecture on "Publicity and Propaganda" delivered at Simla by Mr. J. Coatman, Director of Public information, on the 6th August under the auspices of the United Service Institution of India. Sir Denys Bray, Foreign Secretary to Government of India was in the chair and the audience included besides His Excellency Sir Malcolm

Hailey a number of high Civil and Military officials. The speaker commenced by explaining that "publicity" meant making accurate information about anything accessible to the general public. News form a vital part of our existence and progress and play a dominant part in the commercial and the political world. In fact modern civilisation depends to a large extent on the spread of news. No success in trade or industry is now-a-days possible and no government in any civilised country can be carried on in this century, in peace or war, without an efficient service of news and up-to-date methods of publicity and propaganda. Time and space have now been virtually annihilated.

In an account of a largely attended meeting of the All-India Jain Sangha held at Ahmedabad on the 27th July in Mr. Nagar Sheth's Wanda appearing in the July edition of this Gazette, the president Mr. Seth Kasturbhai Lalbhai, M.L.A. has very rightly observed that :—

(1) If the Palitana Durbar was a sovereign power as it claimed to be, it would not have appeared before the Agent to the Governor-General as plaintiffs against the representatives of the Jains;

(2) The very fact of its so appearing proved that it had to deal with Jains as an equal party;

(3) At the hearing of the case at mount Abu, it was made perfectly clear, that by the agreement of 1886 A.D. it was beyond the power of the Durbar to levy poll tax;

(4) It was admitted even by the counsel of the Durbar, that at the end of the period that might be fixed, the authority should rest with the paramount power to alter the length of the period. No wonder then that the whole of the Jain community felt aggrieved as the decision went against them on these points as well. It is nothing short of a puzzle to them that an experienced British officer may espouse a poll tax on pilgrims visiting holy shrines.

In the hearing of the dispute between the Jain Community and Thakur Sahib of Palitana concluded before the Hon'ble Mr, C. C. Watson, Agent to Governor-General in States of Western India at Residency Office on June 21st, Sir Chimanlal Setalvad arguing on behalf of the Jain Community said that when the Durbar levied the tax in the year 1886, a friction between them and the Jain

Community arose. By the agreement of 1886, the principle of levying tax was entirely wiped out. To say that the new tax which the Durbar wished to levy was a recognised form of taxation in Palitana, meant complete ignorance of all previous history of the connection between the Jain Community and the Durbar and also the declarations made by the British Government in this connection. It was a matter between Palitana Durbar and a large body of British subjects with regard to a very important question about their sacred places of worship.

As regards the question as to what sum to be fixed and for how long, Sir Chimanlal said that no alteration of the sum could be allowed until it was proved that on account of the increase of pilgrims Thakur Saheb had to spend more. He admitted that, there were no railways, dacoities and thefts were common and his help was often requisitioned. But since railways have been constructed, conditions had changed considerably. On the top of this Palitana State gained much in many ways by the visit of so many thousands of men. If these men were stopped from going there, Palitana would lose its importance entirely.

The Hon'ble Mr. C. C. Watson, Agent to the Governor-General in western states of India in his decision enjoins the Jains to pay one lakh of rupees to the Palitana Durbar for a period of ten years after which the matter is to be again decided. This decision could not escape the adverse criticism of the most leading English newspaper in the continent of India, the "Times of India" abready quoted in the last issue of this Gazette.

The managing trustees of the firm of Seth Anandji Kalianji, which manages the religious affairs of the Jain Community have intimated to the Agent to the Governor-General in the States of western India that his decision in the matter of the Shatrunjaya hills is wholly unacceptible to them and they are appealing to the Government of India against it. Besides this, meetings of the Jains have been held all over India passing resolutions condemning the decision and enjoining their community not to go on pilgrimage to Shatrunjaya hills until the orders passed now are cancelled.

The Jain Community, for peace and loyalty, hold an exceptional record. The Government would, therefore, in justice

bound make amends without the loss of time for any such excesses that have been committed over their religous rights. For the present, since all the Jains are requested not to visit Palitana they may be feeling very ill at heart in consequence thereof while praying the Supreme Government to do justice where justice is due. I advise all my brethern of the Jain Community that their remedy for all this oppression is to suffer peacefully and patiently without giving offence to anyone. Their duty, however, is to keep themselves united to answer to one call and to speak with one voice. To protect their *dharma* is their supreme duty and it remains for them to show that the Jains have still blood running in their veins.

## Mr. CHAMPAT RAI JAIN'S LETTERS.

Mr. Champat Rai Jain, Vidyavaridhi, the Life-President of the All-India Digambara Jain Parishada, writes the following, in his letter of 4th July 1926, which we reproduce below for the information of our readers :—

### VISIT TO BERLIN.

"I left London for Berlin on the 27th June and travelling via the Hook of Holland reached Berlin on the 28th June. Professor Glasenapp met me at the Railway Station and conducted me to the Hotel Elite where a room had been engaged for my stay beforehand. This hotel is quite close to the station of Friedrich-strasse, which is one of the stations in Berlin. The next day in the morning I was taken to have my voice recorded and preserved at the National Institution, which is peculiar to Germany. Here they have the records of the voices of men of something like 250 nationalties. Dr. R. Tagore's voice was also recorded here, which was reproduced before me.

In the evening (on the 29th) I delivered my lecture on "The Religion and Social Ideas of the Jains", which was advertised in different papers. The lecture was delivered in the Oriental Seminar of the Berlin University, and was attended by more people than I expected would come to hear an oriental lecturer

on religion who spoke in English. I had some 20 copies of the " Discourse Divine " with me on the occasion, which I distributed amongst the audience, but they were not enough. I was told subsequently that the lecture was much appreciated by all present.

On the 1st July Prof. Glasenapp gave a little tea party at which he invited some learned men, whom I had the honor of being introduced to. They were all very good to me and quite eager to understand oriental ideas and things—specially our literature and philosophy. I may say at once that the few Germans I have had the good luck to meet in Germany were exceedingly obliging and kind, and appeared to take a very keen interest in what may be termed Indianism in a general way. In Berlin I also met an Indian gentleman, whose name is Mr. Tarachand Roy, who is a lecturer there in the University. I left Berlin finally on Friday night, Dr. Glasenapp accompanying me to the Railway station to see that I was not inconvenienced in any way. Of Dr. Glasenapp himself, I do not know in what terms to speak. He was kindness itself. From the moment that I detrained at Berlin at 5-40 p.m. on 28th June till 10-45 p.m. on the 1st of July, when I left the Capital of Germany, he gave me as much time as he could spare so that I might not feel lonely or be inconvenienced in any way. Twice a day, morning and evening both, as far as possible, he would come to me and take me out to different places of interest. He would defray all expenses also himself on such occasions and would not allow me to pay my share. And yet he is one of the busiest of men in the University. He has earned for himself the title of Professor, which was conferred on him by his University. I understand this is one of the coveted distinctions in Germany. Prof. Glasenapp is a very keen scholar of Sanskrit and is deeply interested in Jainism. I may add that his information on Jainism is quite astonishing and is generally remarkably accurate.

On one of the days during my stay in Berlin I visited the National Museum of Germany. There are not many Jain images there, and those that are there are mostly or almost all, broken and damaged. Here I saw a special feature in one of the slabs. In the top portion of it is the image of a Tirthankara, in the lower part are the forms of a pair of Yaksha and Yakshani, but above

these and below the image of the Tirthankara is sculptured what appeared to me to be the form of a child in a swing. I have not seen anything like it elsewhere. Perhaps you or some of your friends may be able to throw some light on this remarkable form. I also saw here a (copy of a) sculptured fresco (the original of which is in Holland) that comes from Java. It represents a central image being *abhisekha-ed* and a celebration is going on The image is in a sitting posture and undraped and is to all intents and purposes, a Jaina image. But it is believed to be a Buddhist statue by the authorities here, apparently because it comes from Java where Jainism is not known to have spread in the past. The position of the hands of this image however is more like what is met with in a Jaina (Digambara) Image than in a Buddhist one. It will be interesting to know whether Jainism did actually penetrate Java at any time in the past. I had also had a talk with Prof. Glasenapp about the missing Jaina manuscripts. He, too, thinks that they are not in any European library to-day. I think you will have to search for them in our closed Bhandars in Bharatvarsha itself."

## THE MIDNIGHT SUN.

In his letter dated 11th July he writes :—

" I am writing this on the Royal Mail Steam Packet Arcadian which is cruising in the Norwegian Fjords. We are now in the Arctic Region ; tomorrow we shall reach the northernmost town in Europe and after touching the northcape at night start on the homeward voyage. I shall reach London on 22nd inst. I expect.

The secenery about here is simply charming. The Fjords consist in an inland arm of the sea that is surrounded by low-lying hills. Snow is still lying on some of these hills although much of it has melted away. The landscape and the seascape here blend to form a picture that is very pleasing to behold.

But the most beautiful sight of all is the midnight Sun that does not set. For over two months in the summer season it approaches the horizon but immediately begins to rise again on touching it. Day before yesterday it dipped below it partially presenting all the charming scenic efforts of a sunset at sea ; but when about half of its disc had submerged below the line of the

horizon it began to rise again, when there was the mingling together of the charming colours of the sunset with the silvery hues of a sunrise. Last night the horizon remained far below, and the upward course was started without there being anything like the appearance of the sunset glow and colours. Further north the phenomenon is even prolonged for longer periods. In winter there is no sun for corresponding intervals.

I think the above account will be interesting to the readers of the Jaina Gazette.

## SYMBOLISM.*

SIR George Birdwood says:—"The intimate absorption of Hindu life in the unseen realities of man's spiritual consciousness is, seldom, sufficiently acknowled by Europeans and, indeed, cannot be fully comprehended by men whose belief in the supernatural has been destroyed by the prevailing material ideas of modern society. Every thought, word and deed of the Hindu belongs to the world of the unseen as well as of the seen; and nothing shows this more strikingly than the traditionary arts of India. Everything that is made is for direct religious use, or has some religious significance. The materials of which different articles are fashioned, their weight, and the colours in which they are painted are fixed by religious rules. An obscurer symbolism than of material and colour is to be traced also in the form of things, even for the meanest domestic uses. Every detail of Indian decoration, Aryan or Turanian, has a religious meaning and the arts of India will never be rightly understood until there is brought to their study, not only the sensibility which can appreciate them at first sight, but a familiar acquaintance with the character and subjects of the religious peotry, national legends and mythological scriptures that have always been their inspiration, and of which they are the perfected imagery."

The opinion of western scholars as to the origin of symbols and also of mythology is something like this; that people in the

* Substance of the late lecture by the late Mr. V. R. Gandhi at America.

beginning, or what they call the beginning, were altogether ignorant, and had no notion of what truth was, and that therefore they expressed their notion in this particular way, and that thus arose symbols. The Hindu idea is that it was not the aberration of the human mind that gave rise to symbols, but the desire of ancient sages, philosophers and poets to perpetuate the thought they expressed. There are three great reasons why symbols are used. One is, to keep the occult philosophy secret, so that the vulgar may not penetrate into the mysteries of these truths. Symbolism is thus used as a language of secret things. Another reason is when the deeper truths are expressed in ordinary words they are liable to be forgotten, but when expressed in signs or figures, or mystical words, they will not be forgotten, and these are given only to the initiated. The third reason is that the idea is intensified, for when you express a thought in common language you have no interest in it, but when it is expressed by means of a picture it is intensified. For example, there is the picture on the class-card, representing the life of the worldly man, who has fallen from the pure state to the worldly state. (This picture is described, and the explanation given in a former report).

Symbols, therefore, represent the great truths which philosophers studied in ancient times. The Egyptians, the Chinese, the early Christians, and the Rosicrusians of the Middle Ages all expressed their ideas by symbols and in the form of parables. Jesus did the same thing.

One of the symbolic statues in Hindu temples is that of the goddess Durga, who is represented as having ten arms, and two children on each side of her. She stands on a demon called the Buffalo-demon, and her vehicle is a lion. On her head is Shive, the third God of the Hindu trinity. English travellers, passing through India, have seen such pictures and statues, and not understanding the meaning, have gone home and said that the Hindus have horrible figures in their temples, and that they worship these things. Now, when a Hindu comes to this country and does not understand the language in which a book is written, he can see no meaning in the book, When a traveller stays two

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or three months in a country, and merely sees the outside of the life of the people, and does not take pains to ask scholars and students what the customs mean, and see the multitude apparently worshipping these images, he goes home and writes books and poses as an authority on these subjects ; but he is not an authority, though he may think he is. Mr. Williams has done this, attending some ceremonies, and giving his own meanings to what he saw. His views must not be considered unprejudiced. If I am to judge of Christianity, I will judge it from the Christian standpoint. Those who would judge of Hinduism should do so from the standpoint of the Hindu. A little study of the Sanscrit language does not mean anything. There must be sympathetic study. One must live with the Hindus, study them and study the meaning of the signs and symbols in their religion.

Durga with her ten arms is a representation of the Hindu idea of creation, which is of course that of evolution, emanation. Of the four figures by her side, one, represented with an elephant head, means the body, the material existence. By his side is naturally the goddess of wealth, what in this country you call the "almighty dollar," the natural outcome of material desire. The goddess stands on the neck of a demon, which means that Durga is the negative and positive energy of the world, overcoming matter or material energy. Durga is the spiritual energy, and the four figures by her side are represented as her children, because the elements which they represent, are the outcome of this contact of spiritual energy with material energy. The figures on her right represent the perfect man, and the sister of the perfect man is wisdom or truth. If the Hindus have such beautiful truths illustrated in these images, should they be called idol-worshippers ? or should they instead, be called worshippers of the truths so illustrated. In Europe and America, there are statues in public places simply for the purpose of show, as the figures of the Indians in front of your cigar-stores, which only tempt people to smoke. Would it not be better instead to have the figure of Buddha or of some symbol representing a great truth ?

Q3,M2, N05J9. N28.22

# REVIEWS OF BOOKS AND PERIODICALS.

THE Blood-Guiltiness of Christendom :—This book is a vehement invective against flesh-eating that is systematically adopted in all European countries. The pronounced object of the book is to show that in eating flesh man violates the laws of Nature, and to point out that the eradication of the deadliest of diseases is to be found in dietetical reform.

As regards the first object, the author tries to prove his contention by showing that flesh is rendered susceptible of digestion only by culinary preparations, that man's canine teeth are obviously unsuited to the purposes which the corresponding teeth in carnivorus animals execute, that the teeth, jaws and digestive organs of man resemble the apes which are merely herbivorous, and that the character of his skin and the general structure of his limbs show him out to be a herbivorous animal.

Apart from gleaning Nature's laws from the structure of the body, the author brings in the aid of Science, Analogy, and Observation to prove that flesh is not necessary to man's physical well-being. Science shows that flesh is poor in its nutritive value when compared with vegetarian diet. In fact non-flesh food contains Protein, Carbo-hydrates, and Fat which are lacking in flesh-food (vide p. 118). Analogy shows that there are greater number of people who have lived and prospered on * non-flesh diet than those who have lived on flesh-diet. And Observation reveals to us the fact that plague and pestilence among non-flesh eaters are due to want of food and not to the unsuitableness of the food they eat.

The author then assumes the robe of a scientist and proceeds to investigate into the cause of one of the deadliest of diseases, viz., Cancer. He seems to proceed first on the Method of Concomitant Variations to hit upon flesh-eating as the root cause of this disease when he says ; " This increase in the national meat

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" Blood-Guiltiness of Christendem," By Sir William Enshaw Cooper. published by the Order of the Golden Age London, Price 2 Shillings Net."

bill of civilised countries strangely enough synchronises with the increase of Cancer among the peoples of civilised nationalities.'' But he apparently discerns the defect of such an inductive process; and well nigh adopts the Joint Method of Agreement and Difference which is certainly a surer and safer method of investigation. He says "..........................Cancer is never found in male or female amongst the black races...........These include the Berberenes and Sudanese, who are all Mussalmans, and live almost entirely on a vegetable diet. Cancer however is fairly common amongst the Arabs and Copts..............who live and eat much more like Europeans thus clearly demonstrating what an important effect diet has upon this disease." He thus proves that flesh eating is the source of Cancer and quotes the results of Dr. Bell's research to corroborate his statement.

He graphically brings home to our minds the Colossal havoc wrought on the animals by this voracious desire of men to procure dainty dishes, and pathetically describes the lots of domestic animals which are sacrificed by their relentless masters after their periods of usefulness are over.

The second object of the book is sought to be achieved in the last chapter where the author shows the intimate interrelation between medicine and food. He attempts to explain the truism that without the regulation of diet medicine will not at all be efficacious, and so prescription should start on a regulation of diet at the outset. Needless to say the author has succeeded in his first object though in the second he will not be prone to concede that the Indian Ayurveda has anticipated his discoveries centuries ago.

*S. Sankaranarayana.*

*The Mysteries of Travel* by P. H. Jagadish Chandran. This is a pamphlet of 22 pages of closely printed matter describing the places and institutions visited by the author during his travel in North India in 1925. Agra, Fathepur Sikri, Aligarh, Delhi, Kurukshetra, Haridwar, Mathra, Gokul, Brindavan, Prayag, Benares, Nasik, Bombay and Poona are the important places seen by the author. The descriptions are livly and interesting; the language

is rather bombastic. The author who has published several other pamphlets also distributes them free to all who desire to go through them.

*Nehal the Musician and other Tales* by Snehalata Sen published by S. Ganesan, Triplicane This is a collection of eleven stories written by that famous short story writer Mrs. Snehalata Sen of Bengal. The tales are fascinating and full of interest throughout. The supernatural element in them awakens the mind of the reader.

*The Modern Review* for August contains the following articles and pictures which are of special interest.

1. *Are the Musalmans of Bengal Really in an Effective Majority*: An article by Mr. Ashoke Chatterjee comparing the adult male population of Hindus and Musalmans in Bengal in order to establish his thesis that the Musalmans are not numerically superior to the non Musalmans. 2. *India in the VIII International Labour Conference*: An illustrated account by Dr. Taraknath Das of the part played by India in the League of Nations. He raises and discusses several important points. 3. *Sind in the Eighties*: Reminiscences of Sind by the veteran journalist Sj. Nagendranath Gupta. 4. *The Siamese Twins of India*: A strong condemnation of the communal propaganda of Sir Abdur Rahim by Ayube M. Edun a Musalman gentleman of British Guiana. 5. *The Long South-African Struggle*: Personal recollections of incidents relating to the South-African Struggle from the pen of Mr. C. F. Andrews. 6. *Cultural Unity*: Grounds for Hindu Moslem Unity stated by Moulvi Wahed Hossein, M.L.C., Advocate, Calcutta High Court. 7. *The Captive Light*: A striking study in colours of the play of light and shade in a room by Sj. Gaganendra Nath Tagore. There are many other articles, gleanin gs, notes and reviews : and a fine short story of Seeta Devi.

# NOTES AND NEWS.

## Late Mr. M. L. VARDHAMANIAH.

We are living in the midst of death. It is the one thing which is certain, and is an every-day occurrence in the life of mankind. Still threre are some deaths which come down with a terrific blow, and strike us with that saddest of all sorrows—the sorrow which is not capable of expression in words and cannot find vent in tears, Such a death occurred on the 24th of August. Mr. Motikhana Laksmipathi Vardhamaniah of Mysore passed away at Bangalore, due to heart failure and mental shock. He was very seriously ill during the past six months and his life was despaired of more than once. Mr. Vardhamaniah was popularly known as the Sowcar in Mysore, and though only about 37 years of age, he had become famous as a prominent leader of the Jains. His name is a household word in every Jaina home throughout India. The welfare of his community and religion was always foremost in his mind. In order to encourage eduation among the Jaina youths, he has established a free Jain Boarding House in Mysore for which he was spending nearly Rs. 1000 every month He has also recently started a Jaina Education fund to give aid to Jaina educational institutions. The grand success of the *mastakabhishekam* ceremony of Sri Bahubali Gommatesvara at Sravanabelgola and the meeting of the All-India Jain conference under the distinguished presidency of His Highness the Maharaja of Mysore was entirely due to his own efforts. He was a man who cared little for his own comforts. When he throw himself into any public activity he would forget himself and this has ultimately cost his life.

He was also a prominent and energetic figure in the industrial world of Mysore. He was the managing Agent of the Krishnarajendra mills and the proprietor of essen-oil and essen-flour mills, an Asbestos factory and a metal factory.

He was a man gifted with a tremendous organising capacity, and undaunted courage. Nothing was impossible for him. What he thought right and wanted to do he would accomplish.

His death has made a place vacant which it would be hard to fill up. He leaves behind him a young widow, five children, and a large circle of relations and friends to bemoan his loss. We offer our sincere condolencess to the bereaved family. May his soul rest in peace.

## PILGRIM TAX AND THE JAIN PROTEST.

We have received accounts of the meetings of the Jains held all over India presided over by distinguished Jaina leaders of both the sects protesting against the decision of Mr. C. C. Watson in the Shatrunjaya case. Want of space stands in our way of publishing them all. The Jains who have been lethargic till now have now risen up and are awakened to self respect when this ignominious demand is made on them. The protest from almost every village town and city where the Jains live shows the great dissatisfaction and disgust with which they view the decision. We hope the Viceroy, to whom the Jains intend appealing, will consider the loyalty, influence and importance of the Jaina community, and do the great favour of cancelling the Agent's decision and abolishing all kinds of pilgrim taxes.

## SOAP MANUFACTURED BY JAINS.

We acknowledge with thanks a box of Sidh Ganesh Toilet Soaps from the Nanlakha Soap Factory at Lahore. The soap has fine qualities and mild fragrance. Since it is prepared by Jains under their own strict supervision, it can be used by all Jains without any prejudice to their religious practice. We wish the industry all success and hope that our countrymen will come forward to encourage such home made articles.

## JAIN HIGH SCHOOL PANIPAT.

Mr. Jey Kumar Singh Jain, Panipat writes:—Rai Sahib Chowdhri Chotu Ram Education Minister of Punjab accompanied by Rai Bahadur Mr. Atma Ram, M.A., I.E.S., Inspector of Schools visited the Jain High School Panipat, on the 24th July 1926, and was given a befitting reception by the members of the Managing Committee, teachers, students and scouts of the School.

The managing bodies, teachers and students of all the local Schools and both the Hindu and Mohammedan gentry of Panipat were also present.

An address was presented to him which was read by the Head Master. Best scout feats were shown in the Anderson Hall and poems were read in praise of the Minister and the Inspector of Schools.

The Honorable minister was pleased to say that "I visited the school on the 24th July, Scouts gave an exhibition of their feats which were good.

The school has a fine building with a splendid Hall named after Sir George Anderson."

The Inspector also congratulated the management of the school on the success of the function.

Mr. L. Arcy Doss member of the managing committee gave Rs. 10 for sweets to the students and the manager Rs. 5 as reward to the Scouts in honor of their visit,

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